



SIMPLIFIED QURBĀNI RULES

Comprehensive Guide, conditions, etiquettes, and common questions.

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Topics

Qurbāni and its significance

Overview

Pre-requisites of Qurbāni, Days of Qurbāni & Laws of the Qurbāni Animals

Etiquettes and Method of Qurbāni

Answers to Common Questions

About JKN Fatawa Department

A non-profit organization founded by Shaykh Mufti Saiful Islām and currently managed by Mufti Abdul Waheed since September 2008.

To address mundane Islamic jurisprudential queries according to the Hanafi School of Law.

Published 2 fatwa books containing answers to queries accumulated over the years through the fatawa department; Your Questions answered published in April 2010 and Ask A Mufti 3 Volumes published in December 2014.

Launched the website in 2020 as an independent platform.

Islamic Marriage Advice & Counselling, and Islamic Legal consultations.

We have a dedicated team of Takhassus ifta graduates (male/female) who contribute Fatawa to the website.

All queries are thoroughly researched and answered by Mufti Abdul Waheed and the team of Takhassus fil Fiqh students under the supervision and endorsement of Shaykh Mufti Saiful Islām Sāhib.

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The Fiqh of Qurbāni

The Status of Qurbāni

Qurbāni is an important act of worship and symbolic sign of Islam.

It existed before Islam but was practiced for idols.

Islam reformed it to be performed solely in the Name of Allāh.

Allāh's Messenger ﷺ performed Qurbāni yearly in Madinah.

According to Hanafi fiqh, Qurbāni is Wājib.

Why Perform Qurbāni?

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، مَا هَذِهِ الْأَضَاحِيُّ؟ قَالَ: سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ. قَالُوا: فَمَا لَنَا فِيهَا؟ قَالَ: بِكُلِّ شَعْرَةٍ حَسَنَةٌ. قَالُوا: فَالْصُّوفُ؟ قَالَ: بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ.

Sayyidunā Zaid Ibn Arqam (radīyAllāhu ‘anhu) relates that the Companions of the Messenger of Allāh ﷺ once enquired, “What is the reality of Qurbāni O’ Messenger of Allāh?” He replied, “It is the Sunnah of your father Ibrāheem (alayhi salaam).” They asked, “What reward is there for us in doing this?” He replied, “For every hair (of the animal) there is a reward.” They asked, “What about its wool O’ Rasūlullāh?” He replied, “For every fiber on the wool there is a reward.”
(Musnad Ahmad, Sunan Ibn Mājah)

Virtues of Qurbāni

عَنْ ابْنِ عُمَرَ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضَحِّي.

Sayyidunā Abdullāh Ibn Umar (raḍiyAllāhu ‘anhu) relates that the Messenger of Allāh ﷺ resided in Madīnah Munawwarah for ten years and would carry out this noble practice (Qurbāni) every year.
(Sunan Tirmidhi)

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا عَمَلٍ آدَمِيٍّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّهَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ، فَطَيَّبُوا بِهَا نَفْسًا.

Sayyidah Ā'ishah (radīyAllāhu 'anha) relates that the the Messenger of Allāh ﷺ said, “There is no such deed the son of Ādam carries out on the day of Nahr (10th of Dhul-Hijjah) more beloved to Allāh Almighty than shedding blood (of an animal i.e. Qurbāni) because it (the sacrificial animal) will come on the Day of Judgement with its horn, hair and hooves (to be weighed on the scale of good deeds) and verily, its blood before reaching the ground has already reached Allāh (i.e. accepted by Allāh), so carry out Qurbāni with an open heart.” (Sunan Tirmidhi, Sunan Ibn Mājah)

Warning Against Qurbāni

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ وَجَدَ سَعَةً فَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّانَا.

The Messenger of Allāh ﷺ said, “Whosoever has the means and does not perform Qurbāni should not come near our place of worship.”

(Sunnan Ibn Mājah)

Upon Whom is Qurbāni Wājib?

Every Muslim male/female who is sane and Bāligh.

Muqem (not Musāfir).

Possesses wealth/surplus assets equal to silver threshold of 52.5 Tolas (612.36g) beyond necessity during the Qurbāni days.

Includes cash, jewellery, stock, extra furniture, etc.

When It Is Not Compulsory

Not compulsory upon Na-Bāligh (minor).

Not compulsory on guardian to perform on behalf of minor.

Not on a poor person.

Note: If poor person buys animal intending Qurbāni, it becomes Wājib.



Days of Qurbāni

10th, 11th, and 12th Dhul-Hijjah.

10th is most preferable.

Must not be performed before Eid Salāh.

If done early, must be repeated.

Qurbāni time expires on the third day after sunset.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ.

Sayyidunā Anas Ibn Mālik (raḍiyAllāhu ‘anhu) narrates that the Messenger of Allāh ﷺ said, “Whosoever sacrificed before Eid Salāh should repeat it.” (Sahih Bukhāri, Sahih Muslim)

Timing Exceptions

- ❑ Those villages that don't perform Eid Salāh, valid after Subah-Sādiq.
- ❑ Animal's location is considered, not owner's location.
- ❑ Animal slaughtered abroad after local Eid Salah is valid.

Case example: If Zaid is living in England and he purchased a Qurbāni animal in another country and it has been sacrificed over there after the people in that community have performed their Eid Salāh on the 10th of Dhul-Hijjah, then his Qurbāni will be valid even if he hasn't performed his Eid Salāh in England.

Substituting With Charity?



Qurbāni cannot be replaced by Sadaqah during Qurbāni days.



If done, still not valid.



Deliberate neglect, despite being capable, is sinful.



If genuinely missed, give equivalent value of goat, sheep etc in charity after the days of Eid

Animals Used for Qurbāni



SMALL: GOATS, SHEEP, RAMS
→ 1 PERSON.



LARGE: CAMELS, COWS, OXES,
BUFFALOS, BULLS → 1/7TH.

Animal Age Conditions



Small animals: minimum 1 year.



Ram/sheep may be younger (e.g. 6 months) if physically appears one year old.



Cow, buffalo, ox: 2 years.



Camel: 5 years.

Horn & Physical Conditions

Hornless from
birth = valid.

Slightly
broken/chipped
horn = valid.

Horn torn from
root = invalid.

Defective Animals Invalid for Qurbani

If defect is 1/3rd or more.

Tail/ear cut significantly.

One-third horn broken.

Blind animal.

Deaf animal.

Severely crooked/limping.

No teeth or most of its teeth have fallen out.

If wealthy person purchased a healthy animal, then defect appears must buy another.

A poor person may still sacrifice defective animal.

Sunnah Method of Slaughter



Preferred to slaughter oneself
otherwise appoint someone
knowledgeable in Islamic slaughter.



Intention for Qurbāni.

Etiquettes During Slaughter

- ❑ Recite Allāh's name - بِسْمِ اللَّهِ أَكْبَرُ -
- ❑ The knife should be sharpened.
- ❑ To recite the following Dua when laying the animal down.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَ الْأَرْضَ حَنِيفًا وَّ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Recite the following after slaughtering

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ

- ❑ Do not slaughter in front of another animal.

Pre and Post-Slaughter Etiquettes

Do not remove	Do not remove hair before slaughter.
Do not milk	Do not milk animal beforehand.
Milk	Milk (if taken) should be given in charity.
Wait	Wait for blood flow to cease before skinning/cutting.

Distribution of Meat

If 7 contributors, divide equally by weight.

Recommended to divide into 3 parts: family, relatives/friends, poor.

Use of Meat & Skin

Can keep all meat personally.

Can donate all meat.

Selling meat is prohibited.

Selling skin or any part of it is prohibited.

Money from sale must go to charity

Slaughterer's Payment

Slaughterer cannot take meat/skin as payment.

Skin may be used personally (e.g. prayer mat).

Common Questions

Common Questions



Question 1: Can Qurbani be performed before the Qurbani days?



Answer: No, and it won't be valid.

Common Qurbāni Questions



Question 2: What must I do if I missed performing Qurbāni?



Answer: You must compensate by donating its equivalent value to charity.

Common Qurbāni Questions



Question 3: Is it necessary to include the Prophet's ﷺ name when doing Qurbāni?



Answer: It is not compulsory, but highly recommended. The Prophet ﷺ sacrificed two rams, one for himself and the second on behalf of his Ummah who die upon Tawheed and declaration in his prophethood.

Common Qurbāni Questions



Question 4: Is it better to perform Qurbāni locally or abroad?



Answer: There's no specific preference as both are Islamically valid. Personally, better if done locally so they can consume from the Qurbāni animal.

Common Qurbāni Questions



Question 5: Some people say Qurbāni is for the poor, therefore it should be performed in poor countries?



Answer: Not entirely true. The purpose of Qurbāni is to commemorate the sacrifices of Sayyiduna Ibrahim (alayhi salām). Allocating a portion of the animal to the poor is recommended.

Common Qurbāni Questions



Question 6: Is it necessary that Qurbāni cannot be performed before the Eid Salāh? If so, what if it is sacrificed in another country?



Answer: Yes, that is correct for those upon whom Qurbāni is necessary. It is the animal's location that is considered, not the person. If the animal is slaughtered after the Eid prayer of that region, it will suffice for you.

Common Qurbāni Questions



Question 7: Can a portion of the Qurbāni meat be given to non-Muslims?



Answer: Yes, it can be given to non-Muslims with the intention of gift.

Common Qurbāni Questions



Question 8: Is Qurbāni compulsory upon minor children?



Answer: The preferred view in the Hanafi school is that performing Qurbāni on children's behalf is not compulsory.

Common Question About Taraweeh



Question 9: If someone's personal debt encompasses their assets or personal savings, then is Qurbāni still compulsory?



Answer: If one's savings or surplus assets don't reach nor exceed the minimum nisāb threshold after debt, then Qurbāni won't be necessary.

Common Qurbāni Questions



Question 10: Must a complete year of the Nisāb for Qurbāni elapse or not?



Answer: No. Only the Nisāb during the Qurbāni days is considered. For instance, if someone was poor on the 10th, then acquired wealth on the morning of 12th equivalent to the Nisāb, then it becomes wājib, otherwise not.



Q&A



Jazakallah Khayr

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